

**"The Origin and Cause of the
British-American Order of Good Templars,"**

REVIEWED.

BY

J. WILLARD CRANE, Esq.

G. W. S. Independent Order of Good Templars.

Read A. J. Ross

HALIFAX, N. S.

PRINTED BY JAMES BOWES & SONS, HOLLIS STREET.

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REVIEW

OF

"THE ORIGIN AND CAUSE OF THE BRITISH AMERICAN ORDER OF GOOD TEMPLARS."

HALIFAX, March 30th, 1867.

C. E. RATCHFORD, ESQ., G.W.C.T., I.O. of G. T.

Dear Sir and Brother,—I feel it to be my duty to bring to your notice the publication, in the "Temperance Watchman"—a paper published in this city, and said to be the organ of the British American Order of Good Templars—an article claiming to be a history of that organization. I am aware of the ridiculous position I would assume were I to offer objections to any society's publishing its own history—and were the articles in question a correct historical account of the "cause and origin" of that order, this communication would not be called for—but as the publishers mainly depend upon, and quote frequently from, a lecture delivered in Canada, by the late N. C. Gowan, which was published evidently with a view of misrepresenting the Independent Order of Good Templars, and which with another scurrilous pamphlet, styled the "Disposition of the I. O. of G. T.," were advertised by the G. W. Secretary of that Order in this Province, as part of the *stock in trade* of his office, and as literature approved of by that Order. It has occurred to me the time has arrived, when the facts which led to the establishment of that Order as shewn by our records, should be placed before the people of this country, in order that a discerning public may have an opportunity of judging whether the causes which brought about the organization of the society, were induced by feelings of patriotism and loyalty, and dissatisfaction with the universal character of the original Order; or simply because the party seceding, had been disciplined for a violation of the laws and usages of the brotherhood expelling him. I have been strengthened in my opinion of the necessity of taking this course, by having received communications from one or two parties enquiring of the truthfulness of this *history*.

As soon as I received a copy of the "Watchman," containing the *history*, I addressed a note to Mr. Shaffer, one of the proprietors of the paper, in which I expressed my regret, that the article had been published, as the statements were untrue, and I was

fearful it would lead to ill-feelings between the members of the two organizations; and as I considered the article was more of an attack upon our Order, than a correct history of his, I might be compelled to review it, which course would be reluctantly resorted to, as none of the parties interested in this Province were responsible for the conduct of those who some eight years ago, in Canada caused a division in our ranks.

At a subsequent interview with Mr. Shaffer, he said to me, he "was not aware that the statements made were untrue," and I freely admit the ingenuity displayed by the party who wrote the pamphlet referred to, is such as to deceive those who are unsuspecting in their nature; I have had frequent intercourse with Messrs. McNab and Shaffer, and have been much pleased with their expressions of charitable feelings towards our order, and would hesitate before accusing *them* of attempting to knowingly misrepresent any organization which has for its aim the advancement of the temperance cause.

The Pamphlets referred to were reviewed, as soon as they were published by the G.W.C.T. of Canada. And my object in addressing you at present, is to obtain your permission to have that review republished here—at least so much of it as refers to the cause and origin of the "British American Order of Good Templars."

I might remark while I advise publishing this review just as it came from the pen of the reviewer in Canada—where all the parties were well known—and where the difficulty occurred, I think it worthy of the consideration of the Executive of our Order in this Province, whether it is not our duty to make an effort to correct some misapprehensions that may be prevalent in this jurisdiction. I have no disposition to deny that the Institution known as the Independent Order of Good Templars, originated in the United States—but I am unwilling to admit that belonging to that Order, detracts in any way from the loyalty of those who choose a monarchical rather than a republican form of government. It would, indeed, be repelled as an insult were you or I, and perhaps many others in this Province who belong to our Order—who pride ourselves in being the descendants of a loyal stock—who gave unmistakable evidence of their loyalty to their sovereign, by paying dearly to maintain it—accused of being in membership with any organization that would tend to sap that loyalty. We ask no lessons in loyalty—particularly from Canadians of *black flag and stale egg notoriety*.

The name *British Good Templar*, has, I admit, a pleasant ring with it—but unfortunately *that order*—like many of the British sovereigns now in circulation in this Province—has passed through the *sweating* process, and consequently is rather *light*. When the facts press upon our minds, that the originator of this Or-

der appropriated the forms, ceremonies and *name* Good Templar, which rightfully belonged to what he styles a "Yankee Order," we naturally feel irrepressibly indignant, such conduct being in direct opposition to the spirit of the British Constitution, —British Law,—British Justice,—and British spirit of fair play. If the exigencies of the case required a National organization, why did not this patriotic individual give us something original—in name, ceremonies, &c. I can well understand how many men who from early associations having formed an appetite for spirituous liquor, may sometimes violate that part of an obligation, prohibiting the use of such. But how any man—much less a *loyal patriotic, Christian Minister* can so far forget himself—can be so lost to honour as to violate that part of a sacred obligation which prohibits his writing or inditing or making use of the private work of an organization, is to me rather incomprehensible.

But to return to the objection that we have connection with twenty-six Grand Lodges in as many different States of the Union—with about Two Hundred and forty thousand members. Let us examine this matter. The business relations between this country and the United States, are such that many of our young men, during the summer season particularly, visit that country, and experience has taught temperance societies that frequent meetings are desirable to insure protection to the younger members. If, therefore, our young men on leaving their homes to visit the United States, are deprived of their former temperance surroundings, and Templar's advice and assistance, simply because they are members of a *diminutive national*—instead of an *extensive universal*—organization, there is danger of their leaving their temperance principles behind them; and how easy it is for a young man in a foreign country, anxious to form acquaintances, to fall into the hands of such as may lead him astray; temptation awaits him at every corner, and should he fall, and hasten onwards to a drunkard's grave, it will be but poor consolation to his parents or friends to know that he left his country a *British Templar*.

But it is said our Order is subservient to the R. W. G. Lodge of the *United States*. This I deny—there is no such body. The representatives from the various Grand Lodges in the United States and British Provinces, assemble annually in Convention, and constitute what is known as the R. W. G., Lodge of *North America*, having no particular location. We are told we pay tribute to the United States—this also is untrue. We pay a small tax to the R. W. G. Lodge, but as before stated the United States has no more to do with it, than British America,—and the tax is returned to the representative who visits the session, in payment of his expenses. Again, it is urged, the printing is done in the United States. If the R. W. G., Lodge were an institution having

a permanent existence in that country, this *serious* charge might be substantiated. The Charters, Rituals, &c., are printed under the direction of the R. W. G. Secretary, and have been printed in Canada, and might be printed there again if a representative from that Province should be elected R. W. G. Secretary. This system must recommend itself to all, as there should be uniformly; if it were not so, some Grand Lodges would print their Charters in *red*, some *blue*, and some *yellow*, and it would be difficult to distinguish a Good Templar Charter from an advertising card of "Ayer's Pills," or "Drake's Plantation Bitters."

This distinguished patriot—the appropriator of other parties property—the slanderer of the largest and most influential temperance organization on this continent—who publishes a small sheet at Waterdown, C. W.—continues to vilify our Order with his original zeal. His Templar career has been somewhat chequered, and now that the interest in his slipshod,—clap-trap concern is on the wane in Canada, he finds it necessary to resort to his old weapons,—and in his last issue makes a parry at some *infidel* Order.

I propose to settle that matter in short order. He well knows the position taken by the Independent Order at its origin. The Bible is the groundwork of the structure. Our laws distinctly say, the Lodge that does not have that sacred book present at its meetings forfeits its charter. Is that the law of an infidel association? Our laws proclaim that our meetings *must* be opened and closed with prayer or reading a portion of the Scriptures:—the Lodge disregarding this is liable to have its charter taken away. Is that a developement of Infidelity? Our Laws prohibit dancing in our Lodge rooms, is that in keeping with Infidel customs?

But suppose we leave the subject of *infidelity*—as applicable to religion—and enquire of this disturber of the peace how he stands on the question of *fidelity*. We might ask him if he has any recollection of having given his assent to the following: "you also promise that should any books, papers, or any other property belonging to this Order, be entrusted to your keeping, you will faithfully preserve the same, *and deliver them up when legally called upon so to do.*" With what fidelity was this sacred vow kept? When this glaring inconsistency will have been satisfactorily explained—when this sad developement of the most miserable *infidelity*—this lifelong stain upon the character of the perpetrator will have been removed, we will more willingly accept as truth any statements that may emanate from such a source.

There always has been difficulty in disposing of stolen goods—the "snappers up of unconsidered trifles" generally quarrel over the division of the plunder—we have a good illustration of this in the organization whose history is so interesting that its promoters desire to promulgate it through the land. We are told by this

Mr. Scott who claims to be an authority—as he was the originator of the Order, and to whom I freely accord *all the honor* in connection therewith—that the breach has been closed, and the British and British American Orders are now united again, and work *harmoniously* under the name of “British Templars” but we who know the antecedents of the party making this assertion—know how much dependence to place upon it. What about the Lodge in Canada that struck off under the name of British North American Good Templars? How long before another Lodge will secede—perhaps under the title of “Dominion of Canada Good Templars?”

How can it be expected that an organization—brought into existence through the violation of a most sacred obligation—bearing a good name it is true—Good Templar—but presenting the appearance of an illegitimate, as Shakespeare would say:

“Sent before its time

Into this breathing world, scarce half made up,”

Could exist for any length of time, without difficulties, and desertions occurring—the very nature of its origin induces continual rebellion. Had Mr. Scott abandoned the Independent—or, original Order from an honest conviction that its principles were unsound—instead of being expelled therefrom; had he formed a National organization without having to *steal* a name; had he had the honesty and ability to “get up” rituals and ceremonies—without having to purloin them—the case would present a different aspect; and he and his disciples might belong to an organization whose history might be perused with feelings of pride by his admirers; but as such was not the case, I do not hesitate to affirm, the “cause and origin of the British American Order of Good Templars” is too dishonourable an affair to be embodied in a history, to be read with any other feelings than those of sadness, sorrow and shame.

It is true some changes in the details have been made by the members of the British American Order,—such as juvenile and county Lodges—a very questionable addition however, but any changes in the Rituals or Ceremonies have been made by the Independent Order, and I am perfectly willing that those who have been connected with both Orders should decide, which is the most perfect in its organization, which gives the best evidences of stability and usefulness, and which is the best calculated to advance the great principles of total abstinence.

Yours fraternally,

J. WILLARD CRANE, G. W. Sec'y,
Independent Order of Good Templars.

REPLY OF THE G. W. C. T.

OFFICE of the G. W. C. T.,
Grand Temple, I. O. of G. T.,
AMHERST, 5th April, 1867.

My dear Sir and Brother,—

I have received your esteemed letter of 30th ult., and having lately seen the pamphlet styled the "Despotism of the I. O. of G. T.," circulated by the British American Order of Good Templars, I agree with you that the time has arrived when we should take some pains to correct the misstatements, and set our noble order right before the public, and with this object in view think it highly desirable you should publish your letter.

I remain, my dear Sir and Brother,
In Faith, Hope and Charity,
Yours fraternally,

C. E. RATCHFORD.

G.W.C.T.—I.O. of G. T.

J. WILLARD CRANE, Esq., G. W. Sec'y.,
I. O. of G. T., Halifax.

Since the following review was written in 1864, important changes have taken place in reference to the relative position of the British American and Independent Order of Good Templars.

The *Chief organizer*, Mr. Scott, who had retired from active service has again come to the front, and perhaps the present disorganized and sickly state of his order in Canada West may be attributable to that fact. The Independent Order has increased in that Province some fifty per cent, now numbering 18,000 members, while in the entire jurisdiction it has advanced from 60,000 to 260,000 members; and as the Order has been in operation some sixteen years—it is not to be supposed the increase arises from curiosity—but because its principles are becoming better known and appreciated. Almost all the principal Temperance Newspapers published in America, are edited by or under the control of members of our Order. The establishment of the "National Publication House," can be traced directly to the influence of our Order—being the carrying out of a suggestion—made by our esteemed Brother James Black, Esq., R.W.G.C., who is one of the directors of the same. In connection with the I.O. of G.T., there are more ministers of the Gospel, than are to be found in the ranks of *all other Temperance orders combined*, and the lecturers in the employment of the several Grand Lodges, are revolutionizing the country on the great subject of *entire, perpetual and total* abstinence from all that intoxicates.

[*From the Good Templar, August 30, 1864.*]

THE ORIGIN AND CAUSE OF THE BRITISH ORDER OF GOOD TEMPLARS.

The above is the title of a pamphlet containing a lecture delivered at the dedication of a Hall for Lodge No. 183, by Mr. Nassau C. Gowan, W. G. S. but where that lodge is located, if it exists at all, the reader of the pamphlet is left to imagine. Mr. G. starts with the proposition that "It is with societies as it is with individuals—people are anxious to know something of the person who has made a stir in the country as a statesman, a politician, a warrior, or a theologian." -From this extract we are at a loss to understand whether it is his veritable self or the hero of his lecture, the Rev. James Scott had in his mind's eye, in writing the said paragraph. We can hardly think that he meant Mr. Scott, for little as we do think of him, we never entertained the idea that Mr. Scott ever aspired to be a statesman, a politician, or a warrior—his physical powers and constitutional organization are not favorable for such pursuits—but it is well known that Mr. Nassau C. Gowan's self-importance and vain ambition led him to believe he was capable of obtaining the highest niche in the Temple of Fame in any and all the professions he has enumerated. As a would-be-statesman and politician, we have indisputable testimony of his capability in the numerous defeats he has suffered at the polls. As to his being a warrior we surmise few need be alarmed or apprehend personal danger from him as an opponent; but we have no desire to depreciate his merits as an itinerant preacher. Although he says in the conclusion of his lecture that there were 24 "causes which led to the formation of the British American Order of Good Templars," he tells the readers of the pamphlet before us, that "the British Good Templars originated in certain difficulties between the Rev. James Scott and the I. O. of Good Templars." The latter we believe to be near the truth. In giving a history of Mr. Scott's conduct at that period which caused the origin of the B. A. Order, Mr. Gowan is either grossly ignorant of the facts, or, otherwise, he willfully falsifies them. First he makes a complaint of the members of his Order being called "Scotties." "We have," says Nassau, "taken the name of British Templars, and 'common courtesy demands that we be 'called by our proper name.'" We admit it is really too bad to call nicknames, but we are surprised to hear him object to the practice he so liberally indulges in himself, as the reader of his pamphlet must know that a goodly portion of his pages are occupied by the foulest and most malicious epithets applied by the Independent Order. But if he thinks that will advance his Order we do not care to grumble about it. On the memorable 18th of November 1858, the Rev. James Scott, who had been the G. W. Chaplain and a Provincial Deputy Grand Worthy Chief Templar, organized the British Order in the city of London, C. W., the real cause of which we shall briefly relate.

The first time that Mr. Scott's name appears in connection with

the Grand Temple of the Independent Order, was at the semiannual session, held at Brantford in May, 1857, as the Representative of No. 161. which had been but a few weeks in operation, so that his Good Templar career began with it. At this session Mr. Scott was appointed to a place in the committee on "The State of the Order" in which he had a favourable opportunity of discovering if wrong existed in the Order, but so far otherwise he, as chairman, first reported favorably of an act of Incorporation in order "to insure the permanency of our Noble Order," and at a more advanced stage of the Session, he reported to the Grand Temple his endorsation of the sentiments addressed to the Grand Temple by Liberty Temple, Komoka, in these words:—"Believing, as they do, that our cause is good, that our principles are just and can never be overthrown as long as the truth of God endures," and concludes his report with the hope that "the Good Templars may continue to advance in the principles of F. H. and Charity, until they shall be known and hailed as messengers of mercy and love throughout the country." And at the same session the said James Scott moved and "Resolved that the Grand Lodge do endorse the decisions presented by its G. W. C. T."—From these acts of Mr. Scott it is clear that he found nothing to find fault with, but on the contrary approved every act of the Grand Temple and its officers. This is what Mr. Gowan says is "a persecuting un-British and un-Christian" Order, and to protect Mr. Scott and his followers from "the Goths and Vandals of Independentism," the British Order was organized.—Again Mr. Scott appeared at the Annual Session, at Brockville, in Nov., 1857, and on his motion the proceedings of the present session were approved. At this session he was appointed G. W. Chaplain and chairman of the Committee on Correspondence, a position in which he would undoubtedly learn from the Correspondence if there was any dissatisfaction in the Order. Also, at this session the Constitution was materially amended under the care and consideration of Mr. Scott. One amendment we will quote—"That members withdrawing from the order are not entitled to a card, and are deprived of all privileges in the Order, BUT ARE BOUND TO THE OBLIGATION OF SECRECY." This law of Mr. Scott's making he shamefully violated when he was suspended by the Grand Temple, in taking the rituals entrusted to his care, and with the property of our Grand Temple organized the British American Order, and for some time used our rituals and prayers in his lodges, and in which Mr. Gowan and his Rev. correspondent, Mr. Seymour, say, that the "fundamental doctrine of Christianity, the glorious Trinity," was ignored. Truly, the Rev. trio are peculiar specimens of Christian Teachers! At the close of this said session, so captivated was Mr. Scott with the management and progress of the Independent Order that he actually moved "that 1000 copies of the 'Canada Temperance Advocate' containing our report be ordered and paid for by this Grand Lodge, and that the G. W. Secretary be requested to circulate the same."

Mr. Gowan accuses the Independent Order, of 'tyranny,' in limiting the 'liberty' of its members; but mark the conduct of the "intelligent, high-principled and devoted Christian Minister," Mr. Scott, in seconding a motion at the Napanee Session, in April 1858—"that in the opinion of this Grand Lodge, it is not constitutional for Subordinate Lodges to hold open Lodges"—a resolution so arbitrary, that had it been observed Mr. Gowan might well say the Independent

Order was "tyrannical." The subordinate temples of the Independent Order frequently hold open meetings as Temp'les, and in many instances much good has resulted therefrom.

At this period the amicable relationship between Mr. Scott and the I. O. of G. Templars, terminated, as we observe that at the evening session of the same day the aforesaid resolution was offered, the Executive Committee presented their report in reference to the unconstitutional conduct of the said Mr. Scott.

Mr. Gowan, in his pamphlet says "In December, 1857, a difficulty occurred in Morrill Lodge, (London) which occasioned the withdrawal of some twenty-five members from that Lodge. These parties signed a requisition in connection with over thirty others, for a charter, which, in consequence of the influence of members of Morrill Lodge, was denied them, but the G. W. Chief and G. W. Secretary, both of whom went to London to arrange the matter, informed the applicants that if they got up another requisition for a charter, signed by twelve persons, not Good Templars, and applied for a charter according to Constitution, they would get it." We give this extract in full that our readers may more readily perceive the fallacy of the whole paragraph.

1st. Those twenty-two (not twenty-five, as stated by Mr Gowan, had not withdrawn their membership from Morrill Temple, nor dissolved their connection with the Order, nor had received a card of Clearance, but rebelled without a cause, and hence no member still in connection with the Order, could sign an application constitutionally for a charter for a new Temple. Upon this and other grounds, the G. W. C. Templar and G. W. S., when they visited London and had an interview with the parties, decided not to grant a charter.

2nd. It is literally untrue that the G. W. C. T., and G. W. S., informed them that if twelve persons, not Good Templars, signed an application, a charter would be granted. It is true that some little weeks afterwards, a second requisition was received, with some little alteration in the names attached, and which was sent to J. D. Carpenter, Deputy for the City of London, with instructions for him to consult with Bro. Morrill, a member of the Executive, and if he thought it advisable, to organize the new temple. Bro. Morrill knew well that the application for a new charter was not with the view to advance the cause of Temperance, but with a view of injuring Morrill Temple, and he very properly refused to sanction the organization of a new Temple in London, and, consequently the G. W. C. T. and G. W. S., accorded with his views, which was the majority of the Executive, and the requisition was returned to the parties. Mr. Scott was well aware that the Executive had refused to grant a charter, and afterwards having received the said requisition of the parties, complied with the request, and organized the Lodge with the property of the Grand Temple he had in his possession as P. D. G., W. C. T., contrary to the express decision of the Executive, and in violation of the Rule of Grand Temple, that as the County or City Deputy is the supreme head of the Order within such respective jurisdiction—no Provincial Grand Deputy has a right to organize a Temple contrary to the wish of the County or City deputy. The City Deputy so soon as he learned that Mr. Scott had organized the Lodge, communicated with the Executive, and the G. W. C. T. at once requested the City Deputy to notify the

parties interested that no charter or number would be granted to a second Lodge in the city. The executive had the sole right and power invested in them to refuse the Charter, subject however to the approval of the Grand Temple. That approval was given unanimously to the minutes of the proceedings of the Executive in this matter, at which Mr. Scott was present. One of the resolutions of the Executive recalled Mr. Scott's commission as Provincial Deputy and called upon him to return any property he had in his possession belonging to the Grand Temple. Did this "devoted Christian Minister" obey this reasonable request? No, he, held to this day that property which was not his own, and sold or used it in formation of the E. A. Order, notwithstanding as Mr. Gowan alleges, the unchristian character of the Rituals and their Trinity-denying prayers.

At this same session Mr. Scott acquiesced in the justice of the Grand Temple, in withdrawing his commission from him, and only thankful that he was permitted to hold his office as G. W. Chaplain; but after the session closed he visited the lodge that he had illegally organized, and countenanced and assisted the said lodge, in opposition to the ruling of the Grand Temple, and consequently, at the opening of the London session, in November, 1858, the G. W. C. T., ruled that James Scott had forfeited his seat as G. W. Chaplain, "by visiting the would-be Forest City Lodge, contrary to the decision of the Grand Lodge." An appeal was taken from the decision of the chair, and on the vote being taken the chair was sustained by 54 to 4.

In consequence of Mr. Scott's conduct in refusing to vacate the Chaplain's chair, and to surrender the property of the Grand Temple in his possession, a charge was preferred against him—referred to a Committee of the Whole, and "Resolved, that whereas James Scott "has been holding intercourse with the would-be Forest City Lodge, "contrary to the decision of the Grand Lodge, therefore we find the "charge sustained, and beg leave to recommend that Bro. James Scott "be suspended from this Grand Lodge for one year," which resolution of the Committee of the whole was adopted. These are the reasons why James Scott was "deprived of his Chaplaincy" and suspended, and not as Mr. Gowan falsely asserts:—"Because he did what any good temperance man would do—attend a temperance meeting." We have been thus particular in giving the facts, as recorded on the printed proceedings of the Grand Temple, which were in Mr. Gowan's possession, when he wilfully and maliciously perverted the facts and published the lying pamphlet now under notice, in order to show that Mr. Scott violated his obligation in divulging the private work of the Order, and dishonestly retaining the rituals and constitutions—the property of the Grand Lodge; and also to show that he was legally and properly suspended for his contumacy and illegal conduct, and being thus disgraced he set himself to work with our private property to organize the B. A. Order of Good Templars.

It is unpleasant to exhume those facts after Mr. Scott has apparently ceased to be publicly identified with the B. A. Order, but in the foregoing we

"have nothing extenuated,
or ought set down in malice."

I given a brief history of the causes which led Mr. Scott to
set : organizing the B. A. O., we will now consider Mr. Gowan's

statements. He says that Mr. Scott "also protested against placing the Grand Lodge of Canada under subserviency to the R. W. G. L., of the United States, and the Saviour ignoring Ritual," and in order to prove his assertion he adds:—"The Committee applied to the Rev. Dr. Ormiston, Presbyterian Minister, to draft the prayers. He did so, and ended them by ascribing praise to the Holy Trinity, but the ascription of praise thus given to the Father, Son and Holy Ghost was disallowed." Whatever Mr. Scott may have done since he organized the B. A. O., it is quite evident that he never mooted an objection to the G. Lodge of the Independent Order, its constitution, or its rituals, while he was in connection with the Order—on the contrary as we proved in our last, by the reports he submitted to the Grand Lodge, he was so highly satisfied, that, in his own words, the principles of the Independent Order "*can never be overthrown, so long as the truth of God endures.*" He made no objections here to its connection with what Mr. Gowan, like Hamlet before his father's ghost, stands in such dreadful terror of—the "Yankee R. W. G. Lodge of the United States." His statement, in this matter is, in plain language, a downright falsehood, manufactured in the face of the doom pronounced against him "Who loveth and maketh a lie." True happiness consists in doing good, but how different is the spirit displayed by Mr. Gowan in the pamphlet before us. Jealous of the prosperity of the Independent Order of Good Templars, he

"Swells small things to great; nay, out of nought,
To conjure much; and then to lose his reason
Amid the hideous phantoms he has formed."

Next let us consider his evidence of the "Saviour ignoring Ritual." He speaks the truth in saying that Dr. Ormiston drafted the prayers in our Ritual—and the very same that were embodied in the ritual, and continued to be used until the Rev. Mr. Tolmie made objection, when a slip was ordered by the Grand Temple, to supplement the prayers drafted by Dr. Ormiston, whose belief in the Trinity no man will question; and moreover the subordinate Temples were not confined to the form of prayer, but to use extempore prayers. To show that this cavil at the Ritual prayers was based on hypocrisy, we need only refer to the prayers in the old ritual which were used by the Order before Mr. Scott became a member, and to those used by himself while he was Grand Worthy Chaplain, which were identically the same. No objection was made to the prayers until after Mr. Scott was suspended from the Order, and, to prevent a misunderstanding in reference to the prayers, the Rev. Mr. Tolmie and Br. R. D. Wadsworth suggested that the prayers should be supplemented by the names of the three persons in the Trinity, which was done at once, and not "disallowed," as Mr. Gowan falsely asserts. We may further remark that it is somewhat singular, that it so happens that the majority of the R. W. G. Temple are Ministers or members of the Episcopal Methodist Church, the same as that which he Mr. Gowan, professes to be a minister of. Surely, then, we need no further evidence to disprove Mr. Gowan's false statement that either the Order or the rituals are of a "Trinity ignoring tendency."

After stigmatizing the Independent Order as "persecuting, un-British, an un-Christian one," Mr. Gowan, with unblinking falsehood says:—"The more sincere an Independent is, the more he persecutes

"If he does not persecute he is not a thorough and consistent son of the Order!" We could hardly imagine a man so depraved as to give vent to such uncharitable, un-Christian feelings to any man, or society of men, but such is Mr. Gowan, and we can only view him as a man

"Who stabs my name, would stab my person, too,
Did not the hangman's axe lie in the way."

It is painful to be forced to such a conclusion in regard to the character of a man who wears the garb of a minister of the gospel, but our experience teaches us that there are other serpents in the world than those who slide along the grassy sod; and these are they who profess to be Ministers of religion:

"Who stole the livery of the Court of Heaven.
To serve the Devil in."

But let us examine wherein lies this persecuting spirit of the Independent Order of Good Templars. Was it persecution to deprive Mr. Scott of his Chaplaincy for acting in opposition to nine-tenths of the members of the Grand Temple, and doing violence to his obligation? Surely not. Was it persecution to expel him from the Order because he dishonestly retained in his possession, and refused to give up property of the Grand Temple when constitutionally required to do so? Decidedly not. Where, then, was the spirit of persecution which Mr. G., prates so much about? It can only be found in his own depraved imagination.

Mr. Gowan may boast of his loyalty as much as he likes, but we must be excused for our opinion of his loyalty; while we can vouch for the loyalty of the Independent Order, which numbers in its ranks many loyal Orangemen, who despise such a schismatic as Mr. Gowan has proved himself to be, both in the cause of Temperance, and in the Order of Orangeism.

The principles of the B. A. O., says Mr. Gowan, "have taken hold of a large respectable, intelligent, wealthy, and religious class in the community," and we do agree with him in the statement he has made in that respect. We know there were many in the County of Oxford in connection with the B. A. Order, whose loyalty, intelligence, and respectability could not be questioned, but they have learned enough of the "Loyal Reverend Grand Worthy Secretary," Mr. Gowan, and abandoned the order which he controls. In our last we mentioned that one lodge of the B. A. order still existed in this country, but since we are told that that lodge has also ceased to exist. Still the "G. W. S." would mislead the readers of his pamphlet and say the B. A. O., is "numerically stronger than ever before," and now so firmly established "that it is able to stand without being bandaged by foreign support." Where does the "numerical strength of the B. A. O. lie, we ask Mr. Gowan? An echo answers where? Assuredly it is not in Canada West. He is, to use a Yankee expression, "played out" in Canada West. He can no longer subsist on the capitation tax of the few lodges yet in connection, and he is forced to shift his base of operations, and is now trying his hand at gulling the temperance community in the Island of Prince Edward, Nova Scotia, and New Brunswick. His efforts there may deceive the unwary and uninformed—but they will ere long find out the politico clerical agitator who has for the past few years subsisted on the credulity and generosity of many

honest, unsuspecting, zealous temperance men and women in this section of Canada—but now, Othello like—“his occupation is gone,” he must needs travel where he is not known. We leave the readers of Mr. Gowan's pamphlet to explain what he means by the statement that the Independent Order is “bandaged by foreign support.” To aid them in that duty we would call their attention to a charge he makes against the Grand Lodge, I. O. for “a motion made at the Napanee Session to vote \$100 to the R. W. G. Lodge of the United States, to pay a debt owed by it in the State of New York, and this, too, in the face of the fact that while the Grand Lodges of the United States were largely in debt to the R. W. G. Lodge, the Grand Lodge of Canada had paid all the demands against it.” Surely if the G. L. of Canada assists to pay \$100 of the R. W. G. L. debt, and pay all demands against itself—that does not favour the idea of Mr. Gowan that we are “bandaged by foreign support!” Mr. Gowan thinks it an awful thing to pay a debt because “it is due to the United States,” and if he is not done injustice to, he is said to have an equal horror at paying debts anywhere.

In the pamphlet before us we find a certain “Rev. James Seymore,” whose untempered zeal runs away with his better judgment, and erroneously charges the Independent Order with having “expunged from their rituals and their devotional exercises that commanding and fundamental doctrine of Christianity the glorious Trinity, as if it were possible for God to give a threefold display of his essence and character to men and angels.” We have already shown the falsity of the charge of “expunging the Trinity from our rituals,” and it is no excuse for said Rev. gentleman to make the charge ignorantly, although we cannot believe that he, with the books before him which Mr. Scott dishonestly refused to give up to the I. O. when he was excluded, and used in the Lodges of the B. A. O., until it was afterwards found a good cry to get up against what Mr. Scott was pleased to designate the “Yankee, infidel Order,”—Why? because one of the prayers of the ritual closed in the words of the Lord's prayer,—“And the praise shall be Thine, now and forevermore—Amen.” This is the amount of our “ignoring the Trinity” in our prayers, and we would seriously ask the said Rev. critic whether he, in closing his every prayer, names the three persons in the Trinity—at all events, we have heard Mr. Scott, and many other ministers conclude their prayers in the very same language of our rituals. When the objection to the prayers of the rituals was made, the Grand Temple removed the objection by supplementing the prayers with the names of the three persons in the Trinity—still, after all this done to silence the adversary, we find Mr. Gowan and this Rev. Mr. Seymore circulating what they know to be a palpable falsehood—and for what purpose? Simply to gratify their malignant hatred to an Order which was organized for the spread of great and beneficial principles, underlying human happiness—and composed of members of both sexes, pledged to direct all their efforts and influence to extinguish the traffic in strong drinks, and thereby remove a wide-spread and fatal hindrance to the practice of universal sobriety. The rapid progress of the Independent Order is the best proof of its adaptation to its philanthropic work of saving the drunkard and restoring peace, comfort and happiness to many hitherto miserable families. The Independent Order of Good Templars is founded

on principles too great and vital to the well being of society, and the good of the people generally, and on truths too vast and clear, to admit any other issue than final success; and hence Mr. Gowan might find that the ways of transgressors are hard, and their sins are sure to find them out. As regards the British American Order itself, we have only one objection, and that is the license given to its members "to withdraw from the Order and return to their old habit of drinking," with impunity. Were the B. A. O. what we consider orthodox on the permanent obligation of the pledge, we know of nothing else that keeps the two orders apart. We regret the cause which induced us to occupy so long the attention of our readers in the consideration of a pamphlet so full of untruth, and so unworthy the pen of any man who had the slightest regard for his reputation of veracity.

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